

A
LETTER
(Against the erection
of an Altar.)

Written *June 29. 1635.* to the Reverend Fa-
ther *John L. Bishop of Chester.*

BY
JOHN LEY, Pastour of Great
Budworth in Cheshire.



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LONDON,
Printed for *George Lathum*, at the signe of
the Bishops head in *Pauls Church-yard.*
Anno Domini 1641.

A
LETTER

(Against the erection
of an Altar.)

Written by one of the Reverend
the Lord Bishop of Chester.

BY
JOHN A. B. P. Pastor of Grace
Church in Chester.

LONDON:
Printed for George Lupton, at the Sign of
the Bishop's head in Paul's Church-yard.
(New Edition 1844.)



TO THE
RIGHT WORSHIPFUL,
AND
WORTHILY HONOURED
Gentleman,
PHILIP MAINWARING,
ESQUIRE.

RIGHT WORTHY SIR,

THis short discourse ensuing (though long enough I hope to resolve the Question proposed) is Yours by right of Dedication (now it is publick) since it was Yours before by causality of production (as a private manuscript) for your letter to your Reverend Uncle (my honoured
a 2 Friend)

*Friend) and his to me, have been unto it,
as a Grandfather and father, from whose
motion and sollicitation it is lineally descen-
ded. Accept it then (good Sir) as your
owne: and me with it, whom Your imma-
nent merit in your self, and transient benig-
nity to me, have long and deeply obliged to
remaine*

Yours,

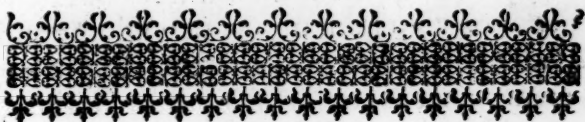
From my lodging at the
Fountaine in S. Pauls
Church-yard. Febr.
24. 1640.

to love, and serve

You,

with affection and fidelity.

JOHN LEY.



To the Right Honourable
ROBERT Lord Viscount
KILLMURREY my very worthy
and much honoured Lord.

Right Honourable,

IT is not without example (which
for the present I shall follow as
a patterne) to dedicate to *one* a
Letter written to *another*, *occa-*
sion and affection, diversly inducing a di-
verse inscription : *That* directed me to write
unto the Bishop, *This* to give your Lord-
ship a title in the Publication of that I have
written, as in acknowledgement of your an-
cient and constant kindnesse to me, neither
cooled by age or interposition of time or
place, nor laid aside with your honours,
(which are wont to change manners) nor re-
quiring more observances of me, than my
manifold employments would permit, nor
a excepting

Bishop Hall
wrote an E-
pistle to Mr.
I. R. and dedi-
cated it to his
Father, *Decad.*
1. *Epi.* 10. *pag.*
266.

He wrote ano-
ther to W. E.
which he dedi-
cated to M. Ro-
bert Iermin *Dec.*
4. *Ep.* 2. *p.* 308.
Another to M.
T. S. and dedi-
cated it to Sir
Fulk Grevell
Dec. 6. *Epi.* 3.
p. 349.

The Epistle

excepting against mine omisions of attendance on your honour, (your wisdom and goodnesse truly and charitably interpreting them, rather as conformities to my calling, than as signes of slighting, or ingratitude.) To all this your Honour hath lately added a favour (which the lesse I thought of it before, hand, the more I am bound for ever to remember it) in being so mindfull of the mending of my condition as to name me in a Petition to the high Court of Parliament, as worthy of better recompence of my paines, and cost in my pastorall charge than hitherto I have received.

Thus (my good Lord) while I am at greatest distance from you, you have drawn my devotions neerer to you, and have cherished them to a greater vigour of desire and indeavour to bee

From my lodging at the
Fountaine in *Pauls Church*.
yard Feb. 13. 1640.

as really as affectionately
your Lordships
humble Servant
JOHN LEY.

A LETTER
(Against the erection of
an ALTAR.)

Written June 29. 1635. to the Re-
verend Father Iohn L. Bishop of Chester.

BY
IOHN LEY, Pastour of Great
Budworth in Cheshire.

Right Reverend, and my very good Lord,



Among the many things for which
bad men evie such as are of emi-
nent estate, there is one (of spe-
ciall note) for which good men
pity them: and it is, that they
have many who seeke to serve
themselves with their favour, and
by flattery hope to finde what they seek; and very
few who sincerely set their observances of them
towards.

towards their interests, without a squint-eyd aspect to their own ends:

Of whether sort I have beene (among those that professe themselves devoted to your Lordship) I appeale to your experience of me, for the best part of twenty yeeres time, wherein you have given me occasion very often to acknowledge unto others (as a part of your good nature, and my good hap) that while my conscience hath directed me freely to speake, your goodnesse (as an instance of ^a *Plinie* his observation) hath disposed you patiently to heare me, and to value my speech by the justnesse of my cause, and validity of my reasons, rather than by the disparity of your parts, and place, which give you great advantage over me, both for gainesaying and prevailing.

It was the confidence which I had in ^b *Solomons* propheticall promise, for the finall acceptance of faithfull offices, which made me at the first more bold with your Lordship, than many others have beene; and since I have found by the Successse of mine upright intentions, in treaties with you, that I have not therein beene more bold with you, than welcome to you; I cannot but take heart to goe on, as any occasion of moment is presented unto me.

And now, my Lord, there is one of great (and as some would rather stile it of a *masie*) weight, which hath occasioned much discourse, and many censures; (though your Lordship, whom they most concerne, be like to heare the least of them) it is that new Structure of stone at the upper end

a Nullipatientis reprehenduntur, quam qui maxime laudem merentur. *Plin. ep. Trajan. lib. 7. p. 234.*

b He that rebuketh a man, afterwards shall finde more favour, than he that flattereth with the tongue. *Pro. 28. 23.*

end of the old Conistorie, which Papists talke of as of an *Altar*, whereupon they exalt their hopes of re-edification of their Babel among us. It was one of them, from ^cwhom, being at *Budworth*, I had the first notice ^f of that newes; which I told him I would not beleieve: for it seemed to mee more strange than true, that a Papist, dwelling at least foureteene miles from *Chester*, and comming thither seldome, should know better what was done in the Cathedrall, than I the Sub-deane of the Church, who was there ^d almost every weeke throughout the whole yeere.

^c Master R. W.
about June 18.
1635.

And I could not thinke (it is so ^e great) that it grew up (like ^e *Jonahs* *Gourd*) in a night, or that it was set up, as the Temple of *Solomon* was set together, without ^f all noise of *axe*, or *hammer*, or ^g *instrument of iron*.

^d By occasion of my weekly Lectures upon *Fridaies* at *Saint Peters*.

^e Three yards and about an halfe in length, a yard high, and a yard broad.

^f *Ion. 4. 10.*

^g *1 Kin. 6. 7.*

But at my next comming to *Chester*, I saw hee had but too much, and too solid ground for his report, and yet to abate from his rejoycing at the matter, I told ^h him when we met againe (as I had heard by some) that it was a funerall monument of *Saint Warburghs* buriall in that place, which was anciently called by the name of her Chappell: with this (for that time) I interred his triumph under a Tombstone, which he had set up as incense on an *Altar*.

^h He was my Parishioner, and according to the 66. Canon, I had often conference with him, in hope to win him, as I have done his brother since.

But when others (seriously observing the matter, and forme, and scituation of it) compared all with your purpose of employment of the place to religious

religious uses (as they had heard) and thereupon suspected therein at least a propension to Popery; and some said (as I was told to my face) that though your Lordship (as Bishop) were the Author, I (as Sub-deane) was some way an Actor or approver of that, which was so great an eye-sore unto many good people. I was much perplexed what answer to make them, though rather for you, than for my selfe.

Yet for you my Lord, I said (in termes of asseveration and assurance) that I had knowne you long and (as you were pleased in one of your letters to me to say) thoroughly, and yet I could never observe any thing in you, which might induce me to doubt of your liking of a Communion Table, above an *Altar*, or of your dislike of popish either building of *Altars*, or bowing to *Altars*. And I could have said somewhat more to have made them wholly of my minde, touching your Lordships meaning that way, but that I would not make use of any of your secrets (without your leave) though for your defence.

But for my selfe; mine answer was, that if I had had any notice of such an alteration before-hand, (and you have sometimes accompted the Deane and Chapter, *a consiliis* to the Bishop) I should have done my best endeavour to dissuade you from it, by some such reasons as these that follow.

Reason I.

First, because *Altars* were at first ordained by God, and erected by men, for such services as ceased with the Pedagogie of the Jewish Religion, and
that

the erection of an Altar.

that was chiefly for sacrifices, typifying or foreshadowing Christ to come.

Secondly, because Christ instituting the memoriall of his death for the Christian Church, made no use of an *Altar* (as being after his departure no more to be sacrificed either typically or really) but of a Table. So did the Apostles and the Primitive Church in the purest times, against whom some Heathens objected, as wee finde in *Minutius Felix* and *Origen*, that they had neither Temples, nor *Altars*, nor Images; which place we must understand with limitation and difference; for before their time, the Christians had no places appropriate to Religious worship (which now are called Temples, Churches, Chapels) though not alwayes so publick, that the Heathens could know them, nor at any time such, as they conceived: (for they took a Temple for a place wherein a Demon was inclosed, as they beleevd;) nor such as *Bellarmino* fancied, when hee defined a Temple to be "nothing else but the place of an Altar." Wee must take it then in the Testimony fore-alledged, that a Temple was not simply denied to the Christians in those ancient times, but a Temple under such a particular sense and notion as hath bene noted.

But for *Altars* and Images (in a littell and proper acceptation) their originall and use (for Christians Churches) are to be referred to younger times. So that for *Altars* (which for the present application to our speciall observation) we may well say with

Reasons.

f So did *Cecilius* object, as *Minutius Felix* brings him in in his Dialogue, intitled, *Oblivius*. And so did *Celsus*, as *Origen* noteth, *contra Gell.* l. 8. *Tom. 2.* p. 794.

" 1 Cor. II. 22.
Aug. quest. 57.
in Levit.

" Bell. 3. c. 4.
de cultu Sanctorum.

g Ep. Jewell
defens. of the A-
pol. part 2. pag.
325.

with Bishop Jewell, that the setting up of them is a Novelty in our Evangelicall Religion, whereas Communion Tables are ancient, and have beene used from the first institution of the Sacrament.

Some Papists say the contrary, upon confidence

h Inepti sunt qui hinc Altaria lapidea, vel lignea, in Templis Christianorum requirunt. Par. in Heb. 13. 10. p. 550.

i Habemus Altare, Heb. 13. — quia non desunt ex Catholicis quicquid loco per Altare intelligunt crucem, aut ipsum Christum, non urgeo. Bel. de missa lib. 1. c. 45. Tom 3. pag. 327.

k Per Altare significatur Christus, de quo dicit Apostolus, Heb. ult. Aquin. par. 3. qu. 83. art. 3. ad 2.

l Bell. r. de verb. Dei non script. J. 4. cb. 22. Tom 1. p. 83. col. 1. sin.

m Ni fallor aliquot centurias annorum ante illud tempus quo dixerat Hæreticus Altaria incepisse. Ibid.

n Brerely of the Masse, Traff. 1. 3. lib. 2. pag. 65.

of that of the Apostle, Heb. 13. 10.

We have an Altar &c. But that, as ^bPa-

reus sheweth, is a foolish prooffe, and

it seemeth by ⁱBellarmino, that him-

selfe, and other Papists of good ac-

count with him (he may meane ^kA-

quinas for one) thought little better of

it, and therefore, he professeth not to

urge it to that purpose: yet hee holds

Altars to be very ancient, and pleads

for their antiquity (against an Here-

tick (as hee calls him) who accused

them of Novelty) by an ^lInscription

in an old Altar; but how old the date

of it was, ^mhe could not tell. ⁿBrerely

out of Pretorius refers the originall of

Altars among Christians, for the Au-

thor, to *Sixtus* the second; and for the age, to the

year 262. then, said hee, did *Sixtus* the second

abrogate Tables; hitherto in use, and set up *Al-*

tars.

But it is not probable, that so good a man, and a

Martyr, as he was, having but a short and a trou-

blesome time of his Bishoprick (which lasted not

full three yeeres) would be Author of such an al-

teration and defection from the forme and use of

the

the Primitive Church to his time; and that it was not so either ordained, or not so received by the Churches, will be manifest by the answer to *Bellarmines* testimonies for the antiquity of *Altars*, out of ancient Authors; of which he saith first in generall, ° There is scarce any of them which makes not mention of the *Altar*; and then he names the Canons of the Apostles, *Dionys. Areopagita*, *Irenæus*, *Athanasius*, *Tertullian*, *Optatus*, and *Hierom*, and *Augustine*; this in his book of the worshipping of Saints. And in his booke of the Masse he addeth, *Cyprian*, *Gregorie Nazianzen*, and *Gregory Nyssen*, *Chrysostome* and *Ambrose*.

But of these, some be supposititious proofes, as that out of the Canons of the Apostles, and *Dionys. Areopagita*: some though legitimate, as *Iustine*, *Irenæus*, *Tertullian*, and *Cyprian*, albeit they speake of *Altars* (as *Tertullian de penitentia*, where he obserueth kneeling at the *Altar* as a part of the Penitents practice) we must not understand them but of Communion Tables, not of *Altars*, in a proper acception.

And though *Bellarmines* would shift off the forecited saying of *Minutius Felix*, by pretence of the privacie of the Christian profession, as though they had *Altars*, but privately, out of the sight of the Heathens: yet it is plain by *Origen*, who flourished not long before *Minutius*, in his answer to *Celsus*, that the Christians had neither *Altars*, nor Images: For *Altars* which belong to our present purpose) saith

o Nullus fere veterum, qui non meminerit Altaris Ecclesie. Bel. de cultu Sancti. l. 3. c. 4. Tom. 2. pag. 341. col. 2. p. Bel. l. 1. c. 16. de Missa. Tom. 3. p. 332. col. 1.

q Aris Deind geniculari. Tertul. de penit. c. 9. Tom. 3. pag. 65.

r Bel. de Missa, lib. 1. c. 16. p. 332. col. 2.

f Pro Aris nobis esse mentem suam cuique ex qua iussum feruntur, vere ac insalubriter suaveolentis suffusus preces et pura conscientia. Orig. contra Cels. lib. 8. Tom. 2. pag. 794.

he, our minde serves turne, from which are sent up the sweet incense of prayers, out of a pure conscience. Since Christians had Temples, the Authors that mention *Altars*, are *Optatus*, *Ambrose*, *Athanasius*, the two *Gregories*, *Chrysostome*, *Hierom*, and *Augustine*. They are to be understood, not of an *Altar* properly, but of a communion Table, as may appeare

u Quis fidelium nescit in peragendis mysteriis ipsa ligna linteamine cooperiri. *Optat. advers. Parmen. l. 6. pag. 166.*

w ὅς θύματα τῶν μυστηρίων ἐπὶ τραπεζῆς. *Euseb. lib. 1. Demonstr. Evangel.*

x Lignis Altaris ejusdem effractis immaniter ceciderunt, &c. *Aug. ep. 50. Bonif. Tom. 2. pag. 248.*

by ^u *Optatus*, ^w *Eusebius*, and ^x *Augustine*: which, as for the matter of it, it was not made of stone, but of wood; so, for the fire of it, it was not set in the end of the Chancell, but in the middle, at least so as it

might be removed, and so placed at the Communion, that the people might come round about it, as Bishop ^y *Jewel* observeth against Doctor *Harding*, and ^z Bishop *Morton* in his late learned book of the Sacrament of the Lords Supper.

And though *Bellarmino* brag of the antiquity of *Altars*, yet (as secretly confessing the seniority of wooden Tables before them) he is faine to say, he insists not in his disputation upon the *Altar* of

a Non disputamus de Altari lapideo, sed id. mne. vocamus Altare, ubi recipitur victima per verba consecrationis effecta. *Bel. de Missa, lib. 1. cap. 27. Tom. 3. p. 341.*

b Altaria lapidea, vel lignea, in Templis Christianorum requirunt. *Pareus in Ep. ad Heb. c. 13. ver. 10. p. 554.*

^a Stone, but calls that (whatsoever it be) an *Altar* whereon the Sacrifice (such as he and others, beleeving the mysterie of iniquity, doe imagine) is made by the words of consecration. And as I doubt not but a Table may be made of stone, so an *Altar* may be made of ^b wood (and for that there was a particular ordinance, *Exod. 27. 1.*

that

that it should be made of Shittim wood, overlayd with
brasse;) and it may be moveable too, as a Table,
yea, as a Trencher, though it be of stone. For the
Papists have their ^c portable *Altars*, made of a piece
of a slate stone, light and little, for commodious
carriage from place to place, as they please. But the
Altars which give the strongest support to their su-
perstition, are stonie & fixed fabricks, which when-
soever they began (for the time is uncertaine) are
most in use in the Popish Churches, and required
as necessary by Popish Doctors to be of stone
(else ^d they may not be consecrated) as signifying
Christ the Rock, and his resting in a stony Sepul-
chre: and for the upper part of it, it must be of
one intire stone. All this is the determination of
^e *Aquinas*, to whose writings ^f *Pope Innocent*
gave the first place, after the Canon of the Scrip-
ture.

^c *Aquin. art. 3. q. 83. art. 3. ad 2.*
Altare portati-
le: Papistarum,
Chamier. Tom. 4.
lib. 7. c. 13. p. 387

^d *Durand. ra-
tional divinor.*
l. 1. c. 7. nu. 28.
f. 35. b.

^e *Aquin. f. art. 3.
qu. 83. art. 3. ad 5*

^f *Aug. Henni-
us in ep. ded. Pie
Quinto prefixa
operibus Aquin-
nat. edit. Plant.*
an. 1569.

Against these our third Reason may be; the dan-
ger of depravation, and corruption of the doctrine
of the Church, by changing the Christian Sacra-
ment into a Popish Sacrifice: for from literall and
reall *Altars* (properly so called) *Bellarmino* and
Brerely inferre a litterall and a reall Sacrifice. *The*
name of an Altar in Greeke and Hebrew (saith

Reason 3.

^g *Bellarmino*) doth intimate
a Sacrifice. Item, ^h *Altars*
are not used to be set up, but
for Sacrifice, properly so cal-
led. Again (saith he) ⁱ *Altars*
properly taken, are not set
up but for Sacrifice properly

^g *Nomen Altaris Sacrificium innuit Græcè &
Latine: Zel. de Missa lib. 1. c. 2. Tom. 3. pag. 307.*
col. 2. מִזְבֵּחַ *Suoi 251 p. 107.*

^h *Altaria non confusisse erigi, nisi ob sacri-
ficio propriè dictum: Zel. de Missa lib. 1. c. 16.*
pag. 332. col. 1.

ⁱ *Altare propriè dictum, non erigitur, nisi ad
Sacrificium propriè dictum: Belibid. lib. 1. c. 14.*
p. 327. col. 1.

B 2

taken.

l. Altaria signa evidentissima esse
Sacrificii propriè dicti: *et. de Mis.*

l. 2. c. 16. p. 332.

1. *averely of the Masse, Tract. 1.*
sub. 2. p. 64, 69.

taken. And again, *Altars are most evident signes of a Sacrifice properly so called.* *Altars and Sacrifices inferre one another, saith Brerely.*

m. Del lib. 1. de
Missa, cap. 17.
p. 332. c. 1. 2.

n. Segnius irri-
tant animump
demissa per au-
res.

Quam. quæ
sunt oculis sub-
jectæ fidelibus
et. 146.

They make the like inference (I grant) from the name *Priest*, as we may see by *m. Bellarmine*, who makes that title one of his topicks, to prove his Sacrifice; but not with like advantage, as they argue, from the *Altar*: for the one is offered but to the eare, the other to the eye: and we see by experience, that the Poet spake like a Prophet, when he said, *n that the objects of the eare are more weake in their working, than those of the eye*: the one is but a transient word, the other is a permanent worke; the one is properly an *Altar*, the other noteth not properly a Priest, in the Evangelicall Church.

But what need wee be troubled at the consequence of a Sacrifice upon an *Altar*, when by Sacrifice we may understand that which is Orthodox in sense, and not unwonted for use in the true Church of God? For, as many of the Ancients use the word *Altar*, so doe they the word Sacrifice also; yea, and some of the most learned, and best reputed Papists, give a sound interpretation of it; as, their Master of the Sentences, and their Angelicall Doctor (the two most renowned Rabbies in

Quæritur si quod gerit Sacerdos
propriè dica ur Sacrificium, ad hoc
breviser dici potest vocari Sacrifi-
cium, quia memoria est, & repre-
sentatio veri Sacrificii, & Sanctæ
Immolationis factæ in ara Crucis.
R. Lumb. lib. 4. dist. 12. fol. 357. p. 1.

the Romish Church) who say *It is therefore called a Sacrifice, because it is the memoriall and representation of the true Sacrifice of the Altar of the Crosse; or (as Bellarmine himselfe addeth, as the joint consent*

of

of *Lumbard*, *Aquinas*, and other Schoolemen) because it hath the like effect with a true and real sacrificing of Christ.

To which the answer may be, First, That there be but few disputing Papists (specially since the Trent Councell) that conceive so soundly of the Sacrament, as to take it for a Sacrifice in that sense; and for *Bellarmine*, he shewes his dislike of it, and pleads with all his power for an Altar, and Sacrifice properly taken.

Secondly, For the vulgar Papists, their faith is of the stamp of their Teachers tenet, who are (as *Aquinas* out of *Gregory* compares them together) as the Asses in *Iob*, to the Oxen feeding besides them, the people adhering to them with an implacable faith, as grosse in beleiving, as their Doctors are false in teaching of untruth; and so *The Supper of the Lord*, by a most pernicious error (as *Beza* notes it) is changed into the Sacrament of the Altar, the Sacrament of the Altar into a Sacrifice, a figurative into a real and expiatory Sacrifice. And (which is more in it selfe, and more to us, as being of greater authority in our Church) in the Articles of Religion, to which we subscribe, there is one that faith, *The Sacrifice of the Masse*: wherein Papists say (which, as a late Glosser on them acknowledgeth, is their common opinion) that the Priests offer up Christ for remission of guilt and paine, for the quick and the dead, is a blasphemous figment, and pernicious imposture.

p Vel quia habet effectum similem cum ipsa vera & reali Christi occasione: *Bel. de Missa*, c. 1. p. 331. col. 1.

q *Aquin* secundum *da* secunda, q. 1. art. 6. *Iob* 1. 14. r. *Cena Domini* perniciosissimo errore dici capit Altaris Sacramentum, ac tandem in Sacrificium reale, & quidem expiatorium suum pietatem transmutata: *Beza* in ep. 8. *Heb* c. 13. v. 10. f. Art. 31.

t Hæc est vulgaris opinio, quam hic perstringit articulus, *Fr. a St. Car.* (or rather *Dampier*, as *Paul Harris* calls him, in his book called, *Frater fabri esote*, p. 87, 88.) in his book called, *Dens natura & gratia*, in artic. 31. pag 315.

Reason 4.

My fourth Reason against *Altars* is this ; The Papists Sacrament of the *Altar*, or Sacrifice of the Masse, on an *Altar*, hath beene the *Altar* on which they have sacrificed many a Protestant, because they would not beleieve the doctrine of the Cake-incarnation (as ^u King *James* called it) which is so senselesse a conceit, that in that dispute (as the most learned Lord ^w Primate of *Armagh* hath complained) *we are put to prove that bread is bread, and wine is wine ; a matter (one would think) that easily might be determined by common sense : and therefore* (saith he) *because we have to deale with men, that will needs herein be senselesse, we will referre them to Tertullians discourse of the five senses, wishing they might be restored to their five wits againe.* And yet they did, like the children of this world (wisely in their generation) to bring them to the triall of Transubstantiation, and adoration of the breaden God : for they that would swallow such grosse absurdities, it was not like they would make scruple of any point, either of opinion, or of practice in the Popish Religion.

Reason 5.

Fifthly, As such *Altars* and Idolatrous errors, have beene (for the most part) married together in the Popish Church ; so they that have (in the dayes of reformation) abolished the one, have demolished the other: as in the dayes of King *Edward* the sixth.

For though in the first Communion Book (that was published by his authority anno 1549.) there be ² frequent mention of an *Altar*, and but once of

^u King *James*
in his defence
of the right of
Kings, against
Perron, p. 455.

^w Answer to
the Iesuits
challenge, p. 45

² Fol. 110 b
fol. 114 b
fol. 115 b
fol. 116 b

fol. 120 b fol. 128 a of the Communion book printed by *Edward Whitchurch*, 1549.

a y Board or Table (and then it may be there, were more *Altars* than Communion Tables in the Churches of the Kingdome) yet afterward, in the yeere following (*viz.* 1550.) he gave order for the taking downe of *Altars*, and restoring of Communion Tables, according to the first institution and practice of the Primitive Church. And in the second Communion book (confirmed by Act of Parliament) in the fifth and sixth of his reigne, we finde ^a constant mention of a Communion Table, with ^b appointment, that it be placed in the body of the Church, or in the Chancell, the Priest standing on the North side.

With this agreeth the ^c Communion book set forth in the first yeere of *Queene Elizabeths* reign, and those Constitutions which were made in her time: as in the booke of ^d Canons, published in the yeere 1571. the Church-wardens are charged to see, that there be a faire joyned Table, which may serve for Administration of the holy Communion. And the Bookes of severall Editions, both in her time, and in the reigne of *King James*, and our Sovereigne that now is, doe all agree with that Constitution (which we have observed ^e before) both for the Tables placing in the Church, and the Priests standing at the Table. And the Canons of 1603 (with good conformity to the former rules) ordain thus: *Whereas we have no doubt, but that in all Churches (of the Realm of England) convenient and decent Tables are provided, we appoint that the same Tables shall from time to time be kept and repaired in sufficient and seemely manner, and covered in time*

y lb. fol. 118 a.

z Foxmart, vol. tom. 2. p. 699. col. 2.

a King Edwards second Communion Pook. printed by Edward Witchurch,

1552 fol. 91. & 100. & 115.

b Ibid. fol. 93.

c Fol. 114. of the Communion book of Q. Elizabeth, printed 1559 by Richard Grafton.

d The Booke of Canons in Qu. Elizabeths time, p. 18. printed 1572.

e The end of the Rubrick, at the beginning of the Communion, in all Editions.

f Canon 82. of the book agreed upon an. 1603.

of divine service, with a Carpet of filke, or other decent stuffe, and with a faire linnen cloth, at the time of ministracion, as becommeth that Table; and so stand, saving when the holy Communion is administred, at which time the same shall be placed in so good sort (within the Church or Chancell) as thereby the Minister may be more conveniently heard of the Communicants, in his prayer and ministracion, and the Communicants also more conveniently, and in more number, may communicate with the said Minister.

And if we take our prospect from the present State of our Church, as under the guidance of my Lord of Canterburie that now is, and thence look forward towards the future, wee may have good hope (though *Altars* be made of stone, and Tables but of wood) that the newest of those shall crumble into dust, and be troden under feet, while these shall stand up as perpetuall monuments of the Primitive Institutions of the blessed Sacrament. For the first of the Articles of his Visitation (which as Sir Nathanael Brent his Visitor and Vicar generall said in an Assembly of the Clergy, were with especiall diligence dictated or penned by him) it is made a chiefe part of the Church-wardens care, that Communion Tables shall be provided in all their Churches, and they so placed, as may be of most use and edification. His words are these.

whether have you in your severall Churches, and Chappels, the whole Bible of the largest volume, the Book of Common Prayer (both fairely and substantially bound) a Font of stone set up in the ancient usuall place.

place, a convenient and decent Communion Table, with a Carpet of silke, or some other decent stuffe, continually laid upon the same, at the time of divine service, and a faire linnen cloth thereon at the time of the receiving of the holy Communion? and whether is the same Table placed in such convenient sort, (within the Chancell or Church) as that the Minister may be best heard in his prayer, and administration, and that the greatest number may communicate?

Sixthly, from hence we may now except against *Reason 6.* such new *Altars*, as Schismaticall Novelties. *Novelties* in respect of the first founded Churches, which were before Popery was planted; and *novelties* againe, in respect of the State of the chief reformed Churches, since it was supplanted: as for ours of *England*, from the yeere 1550. (untill this present) *Altars* (by the most authentick Constitutions, and constant custome of our Church) have stood excommunicated, and Tables of wood authorized in their stead. And *Schismaticall*, because the Canon takes it for certaine and undoubted, that there be decent and convenient Tables provided in all the Churches of the Realme of *England*: and if that (which your Lordship hath set up) be an *Altar* (and I know not by what more proper name to call it) there is *Schisme* upon *Schisme*, a division from the generall, and a subdivision in our particular Church: for in the Quire there is a Table of wood, and above that, in the upper end of the old Consistorie, an *Altar* of stone.

Seventhly, hereby Papists are emboldened, and *Reason 7.*

take heart, and hope to see their superstition restored again, as I have heard by divers ; and he that was my first Informer of the erection of an *Altar*, when I denied it (as before I have said) replied presently (with a confident jollity) *Nay, you will all of you come to us , or to it , at the length.* And some others said, *The Bishop is wise, and hath good intelligence how things are like to goe , and he prudently applyeth himselfe to the times, and acteth his part accordingly.* And I doubt not but much more, and somewhat worse hath beene said than I have heard, which if it came to your Lordships eare (at the first hand) would happily induce your Lordship to beleeve, that there is more need of double reins to keep men back, than of a goad or spur to prick men forward to the profession of Popery, especially in your Diocesse ; of a great part whereof

At Our first entry to this Crowne and Kingdome We were informed, and that too truly, that our County of *Lancashire* abounded more in Popish Recusants, than any County of England, and thus hath still continued, to our great regret. So in His Maiesties Declaration of lawfull sports, p. 3. printed 1618. in the later edition of it, p. 6. printed 1633.

our Sovereigne that late was, was informed (and that too truly) that it abounded more with Popish Recusants, than any County of England. His Majestie had heard of some amendment then, but now the report goes, that some goe

back, and those men of some eminent note, which maybe better knowne unto your selfe, than to me ; yet I have heard their Names, and can name mine Author for divers of them.

Reason 8.

Eighthly, To another sort of men, who (by way of gratitude for your great moderation towards them) have held it their duty to present their hearty

heartly devotions to Almighty God, for your long and comfortable continuance among us, this *Altar* (if you make the Consistorie place where it is a graduate from a Court to a Church) will be a rock of offence, and make them as stiffe against kneeling at the Sacrament, as any of their Adversaries flexible or pliable to bow to an *Altar*.

We have hitherto told them, that we are cleere from all suspition of Popish adoration, since (in the ^h Articles of our Religion) it is expressly said, *that the Sacrament of the Lords Supper was not by Christs ordinance to be reserved, carried about, lifted up, or worshipped:* and that for the avoiding of superstition, it was ordained by the Church in King Edwards dayes, *That no wafer cake, but common bread, without any ^k print, should be used in the administration of the Sacrament.* And in the Rubrick of all our Communion books since his time, the like caution is set downe in these words: *And to take away the superstition that any person hath, or might have, in the bread and wine, it shall suffice, that the bread be such as is usuall to bee eaten at the Table with other meats.*

^h Artic. 28.

ⁱ Fox Martyrol.
tom. 2. p. 699.
^k K. Edwards
Communion
book, fol. 237. a

But if *Altars* be set up, they will be more stiffe in standing out against conformity in gesture, at the Sacrament, and we that are conformable, shall be lesse strong to contest with them in that particular, at least we shall do it with lesse hope of good successe, and more disadvantage, by their greater jealousie, and deeper prejudice of our perswasions, wherein in former times (as your Lordship knowes) our labour hath not been in vaine bestowed on divers of them.

And

And is there, or can there be any thing in that heap of stones, which may serve to reparaire the ruines which an *Altar* may make? If *Altars* had been needfull, the first and purest Churches would not have wanted them; if they had beene lawfull, or usefull, the zeale of the best reformed Churches would not have beene so set against them, so hot, and so long: so hot, as to pull them downe, so long, as all this while before noted, to keep them down below the footstool of the Lords Table: and for a thing which they accounted naught, or needlesse, or both, to make alteration, and give offence, the prudence (not the piety onely) of precedent ages hath not approved.

Reason 9.

And how needlesse a thing was this (to say no worse) when (if it had not beene done at all) none would ever have required a reason of the omission of it; but being done, very many (though you heare them not) make question of it, nay, make no question to censure and condemne it; and few there are that can give a good interpretation of it, or make a probable Apologie for it, for ought I have yet heard, or of my selfe can yet conceive. Especially since that (which shall be my last reason against this erection) if it be an *Altar* (for yet I say not that it is so) it is resolved by wise men, that it is not in the power of a particular Bishop (without warrant from the King, or his Councell under him) either to set up, or to pull down *Altars*; which I the rather beleeve, because in King *Edwards* dayes (when they were to be deposed, and Communion Tables set up for the service of the Sacrament) ¹ Letters in the Kings

name (subscribed with the consent of nine Privie Counsellors) were directed to Bishop *Ridley* to that purpose, with considerations of reason for their removall, that it might be effected without, or with as little offence as possible might be.

In this discourse of mine, my Lord, I argue rather against that dull and dumb text of the handy-crafts man, with the over quick conceits and crafty comments (which Popishly affected persons have set upon it) than against your intentions, in either appointment or permission of it, because yet I know not what they are.

And I will not presume to determine any thing without direction from your Lordship; I know you will not say, as the Tribes of *Reuben*, or *Gad*, and halfe Tribe of *Manasseh* did, in defence of their Altar, when the other Tribes, suspecting a Schisme, prepared to fight with them, that it is not an Altar for burnt offerings or sacrifice, but for a witnesse of uniformity in Religion with them that have them, and so plead for them, as I have shewed.

For a man may sooner eat up an Altar of stone, though it were as big as a Church, than reconcile our Church and the Romish together, whatsoever the quirking Scotist *Damport*, masked under the title of *Franciscus à sancta Clara*, hath devised; or the flourishing Poet (whose wit outbraveth his name) hath lately fancied, touching the union in Religion. I beleeve Bishopⁿ *Hall*, who hath proved the repugnances irreconcilable

Howsoever, you may perhaps conceive it to be of some use unto you, to cleare you from all im-

m. 11. *Illars Em-
blemes p. 2. of his
ep. dedicat.
n. B. Hall his
Ro. irrecusable.*

putation of Puritanisme, which some have (as you say, and those that well know you, may sweare) very undeservedly put up against you : and for that purpose perhaps you raised it up, to support your Episcopall reputation against that reproach.

Your learned and worthy Predecessour, Bishop *Morton*, had the same lot, for hee was accused (to King *James*) as a favourer of Puritanes ; but he cleared himselfe, first by a Letter to his Majestie, and afterwards by a Book, not by an *Altar*, or any alteration which might incline towards conformity to the opposite side ; and hath since shewed himselfe a vigilant watchman, and a courageous Champion for Christ and his Church, against the whole host of sacrificing Shavelings.

Nor will it suffice with some, to purge you from all appearance of Puritanisme, though you should set up the Masse, with every trifle and rittle that belongs unto it ; for there were Bishops in the Councell of *Trent*, who were so farre °Papists, and a great deale further, and yet had the name of Puritanes put upon them ; and which maybe more for any subjects credit and comfort, against the contempt of that reproach (when they doe not deserve it) King *James* himself (though he was the greatest enemy of such as were truly worthy of that title) was (by some Papists) termed a Puritane, and that so rigid, as to be an enemy to Protestants.

Thus farre, my Lord, I have made bold to represent unto you, what (in my conceit) doth much concerne you to consider ; and for the use you will make of it, I must recommend it to God, and your

OWNE

• *Hist. Concil. Trid.* p. 502. l. 6.

• King *James* his works p. 343 in his confutation of *Tortus* his lies.

owne conscience. It may be some (if they knew what I have done) would suggest I have herein presumed too much upon your Lordships patience and lenity. To such I can say thus much for my selfe, that *q Aquinas* hath resolved, *an inferiour Clerke may sometimes admonish a Prelate*; yea, and is bound unto it, with this proviso, *that it be done with reverence and mansuetude*; and that the greatest Prelates in the world have beene sometimes freely reprehended by their inferiours; as Pope *Eugenius* the third, by *Bernard*; Pope *Paul* the fourth, by a private person in *Rome*, and Pope *Pius* the fifth, by *Peter Soto* (a Friar) [†] who wrote Letters to him, wherein he admonished him freely, to take order that Bishops, and other inferiour Pastors, might be compelled to keep residence with their charges, and threatened him with utter damnation, in the judgement of God, unlesse he did so.

q Tenenus
subditi chari-
tatis correpti-
one Prælatos
cum reveren-
tia, & honore,
& mansuetudi-
ne, admonere.
Aquin. secunda
secunda 33. art.
4. conclus.
r Dorman in
his disproofe
of *Novels* re-
proofe: c. 13.
fol 75. p. 46.
f 1b. d.

But there will be no need of such vigorous words, your Lordships ready disposition to condescend to the sway of religious reason, would make it unmannerly malapertnesse in me, if I should (especially in such an ambiguous case wherein I know not how farre your Lordship is engaged) use the fervency of the Friar to you, who never used any Popelike perversnesse or frowardnesse to me.

I see my selfe enlarged beyond the limits of a Letter, which if you take to be a fault, take it also for my punishment: for I had never lesse leisure to be over long in my writing, than at this time; yet I cannot forbear to adde further, the proofe of my hearty desire, to have you deeply
indeared

indeared in the favour of him whom the Apostle calleth (*ἐπίσκοπος*) the Bishop of Soules, 1 Pet. 2. 25. at whose Visitation (which though it come not in haste, will be sure and severe) I wish you may give a good account of your great charge, and that in the meane time you may rather grow, than abate in the reverend regard of all good men, which will either not be had, or not held, if it begin not at God; nor will God vouchsafe to favour or honour any in such sort, who sets not an high price on every peece or part of Religion, to secure and preserve it from all impeachment. For (as the Orator observed) it is *no better than abandoned, if it be not every way, and entirely maintained*; and in this, so farre as your Lordship is interested more than others, so much more acceptable (I hope) will mine advertisements of it be unto you. If otherwise, I should finde offence in stead of favour (which my long experiece of your benignity forbids me to feare) I shall be so farre from repenting me of my plaine dealing with you, that (if I know mine own heart) I think I should rather offer my selfe as a Sacrifice on an Altar, than leave any part of my duty to God or your Lordship (of so great moment as this is) unperformed. And so I rest

† Aut undique
religionem
toll; aut ul-
quequeque
conserua. Ci.
Phil. 2. fol. 239.

From Budworth
Iune 29. 1635.

Your Lordships in all affectionate
and humble obsevrance,

JOHN LEY.



A POSTSCRIPT

To the precedent Letter, for further satisfaction to the Reader touching the publication of it, and some other points of moment that appertain unto it.

THe Letter it selfe hath shewed upon what occasion it was written, and why it is now published I shall render the reason, and this it is; Since my "comming to *London*, I was credibly informed, that a copy of it was brought hither (by what means I know not) prepared for the Presse, and that (either with or without my consent) it would presently be printed. If so, said I, I had rather make use of mine owne power over it, for setting of it forth, in the way of truth and faire daylight, than suffer it by stealth to come abroad, (and like a *non licet* Pamphlet) to wander about, without due correction, and a lawfull passe.

Besides, by mine owne edition of it, I may make use of a fit opportunity to present unto the Reader some *particulars*, wherein he may desire a further satisfaction, than the Letter it selfe (if it

C

should

" Which was
Janu. 13. of this
yeer current.
1640.

should come alone) could bring unto him: which I shall sort under these severall heads.

1. *The Bishops Answer returned unto my Letter.*
2. *The late verses written as an Elegy upon the pulling downe of that stone-work, against which my Letter was directed.*
3. *Such discourses as since have beene published in favour of Altars, and bowing towards them, though more for the name, than for the thing it selfe.*

1. For the first Particular, *what answer the Bishop returned to my Letter when he had read it.*

That being the answer not of his hand, but of his tongue, and that many yeeres since I would not take upon me now to report it, without a new recourse unto him, to rectifie my remembrance thereof, lest (at such a distance of time) I should mistake his words or meaning) and therefore the last "week, having told him. (in effect) what I have related (touching the publishing of this Letter) I desired him to informe me what I should say (as from him) concerning that offensive structure, which was commonly called and condemned by the name of an Altar. This said he.

When I caused it to be set up, I protest I had no thought of an Altar; and I meant it only for a repository to the Preacher (in the use of a table) in that place; which though it were somewhat neerer the Quire, was not used but as a Consistory Court, and where (upon removall of the seats to the west end of the Cathedral) the materialls (whereof it was made) were found ready for such a purpose: but hearing great offence was taken at it, I gave order for it to be taken downe,

downe, which is done accordingly.

Whereupon followeth the second Particular, concerning the late verses, written as an Ironical Elegy upon that occasion, whereof the Title is this.

A sad complaint of the late Altar newly erected, and prepared for a new sacrifice, by the Lord Bishop of Chester, in the upper end of the Chancell of the Cathedral Church of Chester, in the new intended Chappell there, newly pulled downe (as it was high time.)

Then follow the verses, whereof I will select such and so many as may bee a convenient introduction to discover the difference betwixt the ground of truth, and the descant of wit and fancie raised upon it: and they are these,

*I, who from those faire banks of Tyber came,
A stranger here by nature and by name;
I, whom the reverend Father here had placed,
And with the name of Altar had me graced;
I, in whose sacred presence all men know
Every sincere devoted knee did bow
At their demure approaching: ———
Am now become the object of all scorne,
My members and materials rent and torne;
Come holy Fathers of the Convocation,
See and lament my wofull desolation.
Come Deanes and Prebends (in your surplice clad)
From whose examples I much reverence had.*

*Loud Petty Canons come roare out your cries,
 Make up your Chorus, in sad Elegies,
 For my departure, stick not now to lend
 Your tears to whom you once your knees did bend;
 Come conducts, Choristers, and every lad,
 Belch out your sighes, and screame as you were mad.*

I like it well enough that as *Elijah* mocked the Priests of *Baal*, 1. *Kings* 18. 27. So that all that set up *Altars* for Idolatry, or that Superstitiously bow unto them, should have thier blind devotion played upon, both in Prose and verse, and so be sacrificed to Derision, and therefore since I see the composer of this Poem sheweth a great deal of zeale against that, which my soul hateth as well as his, and from which my body is as free as his can bee (for I never yet bowed head or knee, either to or towards an *Altar* or holy table) I will not call it (as some would do) a *libell*. But yet least the reader should suppose, that all this smoak (or if any will call it a perfume, because they resent it with delight, I will not contend with them) hath the fire of historicall truth to produce and maintaine it: I conceive it to be consonant both to good conscience, and necessary discretion, to make a true, but brieve report, in what place the *Altar* stood, and what respect it had when it was erected.

The place was the same which was formerly (for many yeeres) used for the Consistory Court, it is the utmost roome of the Cathedrall eastward, betwixt which and the Quire, there is an intermediate

diate space (more large than it) which is employed to no particular use, but lieth open for passage round about it. In this place (for ought I can learne) there was never any exercise of Religion since the Churches reformation by Queene *Elizabeth*: and here it stood so farre from all respect of Adoration, that I verily beleieve it never had so much as one Cap or Congey from any one, unlesse perhaps some simple Papist (seeing it so neglected) in pure pitty rather than in piety, bestowed, as an almes, some part of his superabundant Superstition upon it; which yet I cannot think was often done (if done at all) because the passage to it was usually lockt up, except in time of publick prayer and sermon: Nor can I imagine the Bishop ever meant (whatever other meaning hee might have) that any one should bow unto it or superstitiously direct their Adoration towards it.

And I cannot but conceive (at least of such as have beene long and soundly trained up in the truth of our Protestant Doctrine against the absurdity of Popish Transubstantiation) that their curious and constant homage towards the *Altar* (as too many phrase it) hath more affinity with Hypocrisie than with Superstition.

They that have observed some late unpleasing passages (betwixt the Bishop and me) will marvell that I make this Apology for him, and I confesse there is some cause to move them to it; but more, as I conceive, to move me to this.

1. For that (for the most part of mine enter-

course with him) I have had more experience of favourable than of offensive dealing from him, and if that which is best and most should not more affect me than the contrary, I should contradict at once both my naturall disposition, and Christi-an profession.

2. For the late difference betwixt us (which some may think I should not easily digest) I take it for a matter of too small moment, to bee the root of a settled misconceit ; for it was but about the setting downe of a cypher without a figure (The choyce of a Clark for the Convocation at *York.*)

And for that we were thus farre agreed, that hee was unwilling to be crost in a second choyce of me especially having beene used to sway the Election himselfe, and it may be also pre-ingaged to some other (who might have more minde and better leasure than I had, to spend time and to take paines to little purpose) and I was loath againe to be designed the Clergies unprofitable servant in that kinde, wherein (unlesse I did overdoe the duty of my place if so I could doe anything and put a double task upon my selfe, by giving attendance by turnes on both Convocations) I might be sure to returne my talent in a Napkin, with no more profit by it, than he that hath laboured for the wind, *Eccles. 5. 16.*

3. The third and last particular is concerning such discourses, as (since my Letter was pend) have beene published in print, in favour of *Altars* and bowing towards them, though they say more for the

the name, than for the thing it selfe ; whereof, though much hath beene said, a little may suffice to set us right in that point.

For that, first I take it to be a very good and safe rule of Religiousworwip (and especially pertinent to the state of the Evangelicall Church) which the Prophet *Esay* delivereth in these words; *In that day shall a man look to his maker, and his eyes shall have respect to the holy one of Israel, and he shall not look to the Altars, the work of his hands, neither shall hee respect that which his fingers have made,* *Esay* 17. ver. 7, 8.

Secondly, though some mens slighting both of the Lords Table, and Temple, required a remedy to keep off contempt, both from them and the exercises of Religion belonging to them; and that usually the manner of Reformers of irreligious errors, is to doe as Gardeners doe with crooked twigs (which is to bend them as farre the contrary way, not that they should remaine crooked on either hand, but that afterwards they might rest in a right consistence) yet there was great care to be taken in this case (which some writers for *Altars* seeme not to regard so much as they ought) that the remedy of Prophanesse might not be such as might foment superstition, a sore which in some constitutions doth easily turne to the Gangreen of Idolatry, and is so much the more dangerous, as there be the more subtile and sedulous agents to infect men with it; and as they that are most infected, will the lesse acknowledge their owne disease, or be more unwilling to admit of the

the meanes to cure them of it : In this respect I much feared that what ground was gotten in this way against the Prophane would bee easily turned to the advantage of such as were Popish.

Thirdly, bee it the Ancient Fathers as is alleadged (by diuers who have written for *Altars*) doe frequently call the Communion Table by the name of *Altar* (as they use the word Priest and Levite, and other tearms of conformity to the old Testament) yet if they were now alive againe, and observed how their language hath beene misapplied to the promotion of Popery, they would (I beleeve) no more approve of such expressions, as formerly were frequent in their discourses, then we do now think it fit to use the word Tyrant for a King, though anciently all Kings were called so, even *Jupiter* himselfe, by "*Homer* and others, when they meant to speak very honourably of him, or to call our Bishops Popes, which was a common title to them all in former times, when the Bishops of Rome were better men, than since they made it peculiar to themselves.

Fourthly, Though the formes of Speech, and Phrases touching *Altars* and Gestures, were tendered unto us in the name of the fathers (as in *Altar* treatises we finde them cited) very few would look so far back as to their times, for direction in Religion, but to most (no doubt) the next precedent Age would be the Horizon of their holy observation: for it is the manner of most, both Papists, and other ignorant people, when they hear any thing of the old religion, to fancy none other then

“ εὐδαιμόνως
 θεοῦ τὴν γὰρ
 105.

then that of their Popish Ancestors, which in respect of true venerable and orthodox Antiquity, is in no other sence, to be called the old Religion, then Almanacks out of date are called *old Almanacks* because they have a precedency of time though far short it old or Ancient, before that of the yeer current.

Fifthly, Albeit it be lawfull, to call the Communion table by the name of an *Altar* (for which terme there hath been but too much striving of late) yet commonly to call it so (as some do) to put the better title which is the *Lords Table* out of use is not to be liked, much lesse to bring it into disgrace: as he would have done, who pleading for the name *Altar*, against the Book called *The holy table name & thing*, had a mind and meaning to call his answer to it, *Trapezuntius vapulans* i. *The table man beaten* but upon better advice he bethought himself of a fitter title for his treatise.

Trapeza in
greek signifies
eth a Table.

Sixthly, Since the Papists never, or very rarely use the word *Table*, but *Altar* both out of too much devotion too it, and too great dis-affection of us, & our Church, it would be convenient that we were (at least) more spareing in the use of the word *Altar*, and Generally more accustomed our selves to the name *Table*, the rather because since we have seemed in tearmes, and some other wayes, to comply with them, more then in former times, they have multiplied in number and advanced in confidence: And it would become our humane Prudence and Protestant zeal (for to be a Protestant is not to be a lukewarme Laodicean but a fervent professor

of sound faith, and Religion) to cut of all occasions of their increase and encouragement, and that they may abate in both, to do what lawfully we may for contracting of their number, and correcting of their humour, and spirit, that (notwithstanding their desires and designs) we may still be happy in a constant enjoyment of truth, and peace.

Lastly Comparing what I have written in the precedent letter to the Bishop, with that I have read in the discourses for *Altars* set forth in print (since the date thereof though I have intently perused them, I find nothing in them for *Altars* (either in respect of name, or thing, or use) to alter my judgement for the negative Tenet nor to refute the reasons, which I have produced to prove it, so that to this *Postscript* (to the Reader) I may sincerely subscribe (as a learned friend did to me when I requested him to present my letter to the Bishop)

Mr. Ch. H.

From my lodging at the signe
of the *Fountain* in *Pauls*
Church Yard.

January 27. 1640.

Yours usque ad *Aras*
& contra *Aras*.

JOHN LEY.

